

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward."—PAUL.

No. 11, Vol. XXII.

Saturday, March 17, 1880.

Price One Penny.

THE GATHERING.

BY ELDER WILLIAM GIBSON.

As the time of emigration again draws near, and the Saints prepare to leave their homes, their relatives, and their native land, for the mountains and valleys of Utah, the question is asked again and again, by those by whom they are surrounded, "Why do they go? Cannot God save them here as well as in Utah?"

A few words in answer to these questions may, perhaps, do good.

When we take a retrospective view of the dealings of God with mankind as recorded in the Scriptures, we find that when the world or any portion of it had become so wicked that God could no longer endure them, he always raised up a Prophet, and gave him a revelation of his will, that he might warn his fellow-men of impending judgments, and point out the *only way of escape* to those who were desirous of keeping the commandments of God.

Thus, in the days of Noah, mankind had become so wicked that God was determined to sweep them from the face of the earth. He raised up Noah as a preacher of righteousness, and gave him a revelation to proclaim to the world the only way whereby they could be saved from the coming deluge.

The people in that day might have asked, (perhaps they did,) Cannot God save us without an ark? Cannot he turn aside the flood and save us at home?

No doubt He that made and upholds the universe had power enough to do so; but it been consistent with his purposes; but as it was not, rejection of the warning voice of Noah proved the condemnation of a world.

And if we are to believe the testimony of Jesus, as it was in the days of Noah, so will it be in the days of the coming of the Son of man; and if so, there must be a Prophet, a warning message to the nations, a place of safety from impending judgments, and the destruction of those who reject the same.

Again: Jesus declares that as it was in the days of Lot, so will it be in the days of his coming. And how was it then? It was the same as in the days of Noah. Sodom, Gomorrah, and the cities of the plain had become so wicked, that the cry thereof had reached to heaven, and God was determined to destroy them from the earth. But ere he did so, he raised a Prophet—his servant Lot, whose soul was vexed from day to day with their ungodly deeds; but, like God's Prophets now, he was laughed to scorn by his own friends and kindred. And could not that God who brought his three servants safe and unharmed from out the burning fiery furnace, kindled for them by the king of Babylon, save his servant Lot without fleeing to Zoar? No doubt he had the power; but it was neither his plan nor

his purpose; and had Lot and his family remained, they must have perished with the wicked.

Again: In the days of Jonah, when the sins of Nineveh had come up before God for judgment, how did God act? Again a Prophet's warning voice was heard before the judgments of the Almighty could overtake the guilty; and because they gave heed unto the same and repented of their sins, the anger of God was turned aside, and the threatened evil came not upon them.

And when the Jews had put to death the Son of God, and cried, Let his blood be upon us and on our children!—ere their guilty wish was granted—ere God destroyed their temple, overthrew their city, and scattered those who remained to the four quarters of the earth, how did he act? By the testimony of Jesus ere he died, and by that of his Apostles after him, the people were warned of coming woe, and the warning was sounded in their ears—"When you see Jerusalem encompassed with armies, then flee to the mountains." Those who did so were safe. Could not God have saved them in the city? No. Why? Because Jesus and his Apostles had pointed out the way of safety; and if they rejected that, they must abide the consequences.

And when in the history of God's creation was the world more wicked than it is now? When did murder, debauchery, blasphemy, and whoredom stalk forth more unblushingly upon the earth than they do just now? Is not every nation preparing their engines of war to shed the blood of their fellow-men? Does not tyranny rule the earth? Do not the strong oppress the weak, while the rights of the poor, the widow, the orphan, and the stranger are trampled under foot? And will not that God to whom vengeance belongs punish them for all their crimes? Assuredly he will. But ere the arm of God could fall—ere his judgments were poured upon the guilty nations—ere the great and terrible day of the Lord could come, a Prophet had again to be raised, a warning given to the nations of the earth, and a place of safety prepared for the salvation of the honest in heart. Thus God is ever the same; and as it was in the days of Noah, so will it be in the days of the coming of the Son of man.

And there is another reason why the

Saints of God should gather out from the nations. The laws by which the nations of the earth are governed often come in contact with the laws of God: hence the necessity of gathering where we can keep the laws of God and be governed by them as they are made known to his people by him whom God hath appointed to lead and guide them.

It was this that made Abraham leave Ur of the Chaldees—the land of his fathers, and wander a pilgrim and a stranger in a land he knew not, because he could not serve his God and keep his laws among his idolatrous countrymen and friends. He, therefore, had to go forth, not knowing whither he went; but, guided by the revelations of the Almighty, he at last found a place where he could worship God in the way and manner which he approved.

It was so with his descendants in the days of Moses. The true worship and service of their God and the laws of Egypt were at variance; therefore, they had to leave that land, and, guided by the revelations of God through his servant Moses, like Abraham their father, wander as strangers through many lands, till they found the place approved by the Lord, where he could be worshipped and his laws observed according to his mind and will.

Again: What was it that sent Daniel to the lion's den, and caused his brethren to be cast into the fiery furnace? It was simply because the worship and service of their God and the laws of the country where they dwelt came in direct contact, as they ever will where the people are not governed by the revelations of Almighty God.

And what was the pretext urged by the Jews to Pontius Pilate, when they desired the death of the Son of God? It was that his doctrines were at variance with the laws of Imperial Rome, and those which the Jews themselves acknowledged. And so with his followers. They were said to be traitors against existing governments—men who wished to turn the world upside down—a sect everywhere evil spoken of.

And if this has been the case in every age of the world where the people of God were guided by immediate revelation, must we not look for the same thing now? In what nation could the kingdom spoken of by Daniel be set up in these

days without the same cry being raised that was raised in the days of Jesus, that we want to overturn and take away their place and nation?

Again: Supposing the laws of God to be put in force among those nations who profess Christianity, and the whoremonger, the adulterer, and the blasphemer were sure to suffer death, and the punishment affixed by God himself followed every violation of his law, what nation could endure it? Would they ever

tolerate a people who desired to be governed by the same, and endeavoured to put them into practice? No—never. Hence the necessity of a gathering-place away from the *civilized* world, where God's people could be taught his laws, and learn to be governed by the same, and where a kingdom can be established, whose laws shall be the revelations of the Almighty, and whose subjects will be governed by the power and Priesthood of the God of heaven.

IMMORTALITY OF MAN.

There is nothing in the whole range of man's belief or conceptions that exercises a greater influence on the human family than the belief in a future pregnant with rewards or punishments, of bliss or woe. It has filled the gory chronicles of martyrology with the names of men, who, though possessing different forms of faith, and looking upon each other as blasphemously heretical, and therefore lacking that knowledge which gladdens and inspires the Saints of the Most High, yet paled not before the flaming faggot, nor blanched upon the torturing rack, borne up by that inspiring hope which cheers the gloomiest solitude and lightens the deepest dungeon cell. If man were not an immortal being, all the revelations given for his guidance to a brighter and happier sphere would be but useless fictions, and creation itself an aimless blank, while the attribute of justice would not be applicable to the great Creator. Seldom, if ever, do the truly noble philanthropists, the honest and earnest labourers for the regeneration of humanity, enjoy the adventitious aids of wealth and power, with the pleasure and happiness they might procure; and their only reward in this probation, bestowed by those they benefit and bless, is often a tardy and miserable monumental acknowledgement to their memory; while those scourges to the human family, mighty and ensanguined slaughterers, termed warriors, and crowned robbers are hoisted to the crowning pinnacle in the temple of fame, and their names are handed down to posterity graced with the epithet "great." If there is no future for man, in which he

can be rewarded according to the deeds done in the flesh, then is justice but a mockery and a snare, and the noblest qualities of man's being developed unfruitfully and unencouragingly. The very thought, calmly considered, that when the vital spark has fled, we shall cease to exist—be no more, our intelligence extinguished, our hopes, our anticipations, our desires, our conceptions, and our fondest expectations annihilated, and nothing left but a blank, dark void, sends a chill to the innermost heart—a shivering chill, as our whole being expresses its repugnance at the unhallowed idea, and the diviner part within swells big with the consciousness of existing intelligence that has lived and witnessed the combination of elements, as worlds and systems rolled into order, and will continue to exist, organized and progressively developing, obedient to those eternal laws enacted in the legislature of heaven.

The poor, hardworking, toiling Saint, whose daily bread is moistened with the labour-drawn sweat, and whose hard bed is rendered softer than the downy couches of the rich and affluent by fatigue and weary bones, can lie down in peace as his evening prayers ascend to the throne of God, happy in the knowledge that his spirit is in communication with the Spirit of truth, and that for him there is "a rest which endureth," when his struggling, toiling, weary days in this probation are at an end, and so ordereth his life that when the measure of his creation here is fulfilled he may mingle with the just who have gone before.

Wherever opinion is permitted to sway

the mind of man, doubt and uncertainty are bound to exist. So, with regard to man's immortality, opinions have produced uncertainty, uncertainty doubt, and doubt unbelief, till atheism rankly rears itself and loudly proclaims that "intelligence is but an attribute of a certain modification of organization." In support of this thesis, men of straw assiduously erected by sectarian opinion are boldly attacked and demolished, while any quantity of sophisms embodied in nicely-rounded periods are produced as invincible arguments. It is not our province, in a short article like this, nor is it our inclination to assume the part of a polemic; still one or two of the positions chosen and arguments produced by either side may be noticed. The sectarian theory is that man is a compound being, composed of a physical material body subject to death, and a spiritual immaterial soul unfettered by the natural laws that govern the physical organization, and which cannot die. Furthermore, that God, by a special act of creation, forms this soul out of nothing. Some differ from this latter idea, and assert that spirits are generated with the bodies. This theory, begotten in error and conceived in misunderstanding, has given birth to some of the wildest ideas that ever ran riot through the brains of the vaguest metaphysician. An immaterial soul, unfettered by natural laws, produced from nothing by a special act of creation!! "That which has no parts has no whole," while it is almost a self-evident truth that everything in existence must be either matter or the property of matter. This theory of the religious world, therefore, when extended, is exactly the atheistical theory before stated. If the spirit be immaterial, it must be the property of the material body; therefore, when that body moulders to decay, its properties as a body are lost; which is only another form of saying, that "intelligence is the attribute of a certain modification of existence."

As for the idea that spirits are generated with the bodies, we might ask, if "like begets like," how can mortality procreate immortality? The answer must contain the refutation. If it can, why, then, are not the bodies immortal? The teeming graves of the human family tell us distinctly that "death hath passed upon all," and this fact proves that mortality cannot beget immortality. But space would fail

us to notice all the points of a theory which only gives a handle to intelligent, but opinionative and erring men. We will, therefore, briefly notice the atheistical theory by examining an argument or two propounded in its defence. Assuming that man is the only mortal being said to possess an immortal spirit, it is contended that as particular animals of certain species evince by their actions the possession of more intelligence than idiotic men, therefore man has no more claim to the possession of an immortal spirit than the lower orders of the animal creation.

The Bible speaks of "the spirit of man which goeth upward, and the spirit of the beast that goeth downward," (Eccl. iii. 21.) informing us that each possesses a spirit; but that all do not possess the same capacities for exaltation,—a fact which our own observation confirms.

An argument is adduced in something like the following terms:—Polished steel possesses the quality of brightness; yet, if a little water is dropped upon it, the process of oxidation ensues, and the brightness is gone. So man, by the peculiar modification of his organization, possesses the quality of intelligence; but when that modification is destroyed, the intelligence is destroyed. This is about the best argument produced in favour of the theory; yet it is not only a sophism, but illogically put. In the first place, what produces the brightness on the polished steel? Not the polishing; for, if it is immersed in total darkness, no brightness is attached to it. Restore it to the light, and again the dazzling brilliance meets the eye. It does not possess the quality of brilliancy in and of itself, in consequence of that polishing; but it possesses the property of reflecting light, like the moon. When, through oxidation or rust, it is rendered incapable of reflecting light, the brightness truly is gone; but that which produced the brightness (light) is not destroyed. So man is moulded in such a fashion as to be the medium through which his spirit makes itself manifest; and when he is no longer capable of reflecting the intelligence he possessed—when he is dead and his physical conformation destroyed, his spirit—his intelligence is gone, but not destroyed; and, like the light from the source of heat and light which cheers us through the day, it exists and will exist till its once corruptible body,

moulded and fashioned on an eternal principle, is prepared once more to receive it.

There is one fact which stares us in the face with regard to man, his origin, and immortality. Geology indisputably proclaims that there was a time when man, as at present organized, *could not have existed upon this planet*. Whence, then, his origin? And why is he here? When we leave the revelations of God and turn unto fables, how thick the pall with which ignorance covers our stupified senses! To argue and debate whether man is immortal, when it is within the grasp of every honest heart to *know* that God lives and reigns, and that his Prophets and Apostles who have done their work in this sphere look forward to and work for the restoration of all things! The language of Christ to the ancient Sadducees could be applied with equal force to many modern Sadducees—"For he is not a God of the dead, but of the living." Therefore, if he is the God of Abraham, Isaac, and Jacob, of Peter, Joseph, and Hyrum, they are living and progressing, though their bodies may have mouldered away.

Where are those loved ones whom to part with here on earth seemed like rending asunder the very fibres of the heart? Annihilated?—destroyed? Perish the ignoble and ungodlike thought! They live. And often in the silent watches of the night, when every sound is hushed and still, spirit communes with spirit, and heavenly intelligence is wafted to us, cheering our weary, careworn bosoms. One atom of pure knowledge is worth more than a hundred years' elaborate reasoning and logic ungraced by the inspiration of Heaven. That knowledge—not as a drop, but a continual flow, an increasing feast, is ours, by obedience to the principles of the everlasting Gospel. Through faith, repentance, baptism, and the laying on of hands, we can obtain the gift of the Holy Ghost, which fills our minds with Heaven-sent truth, and makes known to us why we are, where we are, and whither we are going; and by cultivating the precious gift, and by obedience to the Priesthood of heaven, we can prepare for the future which awaits and is the inevitable portion of all.

S.

HISTORY OF JOSEPH SMITH.

(Continued from page 153.)

[September, 1843.]

Though the secrets which God is revealing through his servant the Prophet in these last days maybe unpopular and unbelieved in by the world, yet their unbelief will not make the truth of God of none effect, any more than it did in the days of Lot and Noah, or at the fall of Jerusalem.

When Jesus Christ said there should not be left one stone upon another in the temple that should not be thrown down, the Jewish nation did not believe it, neither would they receive such testimony; but they looked at outward circumstances, and were ready to say, 'Who can revail against us? What nation like unto our nation? We have held the giving of the law, the articles, and the Urim and Thummim; the lawgiver has never departed from between our feet; we have held the power of government from generation to generation and what nation hath power now to prevail against us?

Through this order of reasoning they were blinded, and knew not the day of their visitation: they understood not the things that belonged to their peace; they rejected their Lord and King, contended against his word and testimony, and finally put him to death on the cross, with many who followed him. But this did not hinder the fulfilment of his predictions concerning that nation. The words of the Lord had gone forth out of his mouth, and could not return unto him void. The things that belonged to their peace were hid from their eyes, and they were counted unworthy as a nation. The kingdom was to be rent out of their hands and given to another; the die was cast, and judgment must come.

Jerusalem was soon surrounded by the Roman army, led on by the inspired Titus; and a scene of calamity, judgment, and woe immediately overspread the inhabitants of that city, which was devoted to destruction,—such a calamity as never before rested

upon the nation of Israel. Blood flowed through their streets; tens of thousands fell by the edge of the sword, and thousands by famine. Women were evil towards the children of their own bosoms in the straitness of the siege, the spectacle of which shocked the Roman soldiers as they entered the city. The Jews were crucified in such numbers by their enemies that they could find no more wood for crosses, or room for their bodies; and while despair was in every face, and every heart sinking while suffering under the chastening hand of God, their enemies rushed upon them in the city to strike the last fatal blow; and, as their last resort, they rushed for safety into the temple, which was soon on fire, and they sank in the midst of the flames with the cry of their sufferings ascending up on high, accompanied by the smoke of the crackling spires and towers.

The remaining miserable few were sold as slaves, and driven like the dumb ass before his burthen, and scattered, as corn is sifted in a sieve, throughout the Gentile world. Jerusalem was razed from its foundations, the ruins of the temple thrown down, and the foundation thereof ploughed up, that not one stone was left upon another. Christ said that Jerusalem should be trodden down of the Gentiles until the times of the Gentiles be fulfilled, which has been the case to the very letter until the present generation.

Will not God in like manner as truly and faithfully bring to pass those great, important, and tremendous events upon the heads of the Gentile world which have been proclaimed by the Prophets Isaiah, Jeremiah, Ezekiel, Daniel, and many other holy Prophets; also by Christ and the Apostles on the continent of Asia, as well as by Lehi, Nephi, Alma, Moroni, and others on this continent; all of whom have proclaimed these things as they were moved upon by the Spirit of inspiration, the power of God, and the gift of the Holy Ghost?

The Apostle says that "No prophecy of the Scriptures is of any private interpretation, and the commandments came not of olden time by the will of man; but holy men of God spake as they were moved upon by the Holy Ghost."

Isaiah's soul seemed to be on fire, and his mind wrapt in the visions of the Almighty, while he declared, in the name of the Lord, that it should come to pass in the last days that God should set his hand again the second time to recover the remnant of his people, assemble the outcasts of Israel, gather together the dispersed of Judah, destroy the tongue of the Egyptian sea and make men go over dry-shod, gather them to Jerusalem on horses, mules, swift beasts, and in chariots, and rebuild Jerusalem upon

her own heaps; while, at the same time, the destroyer of the Gentiles will be on his way; and while God was turning the captivity of Israel, he would put all their curses and afflictions upon the heads of the Gentiles, their enemies, who had not sought to recover, but to destroy them, and had trodden them under foot from generation to generation.

At the same time the standard should be lifted up, that the honest in heart, the meek of the earth among the Gentiles, should seek unto it; and that Zion should be redeemed and be built up a holy city, that the glory and power of God should rest upon her, and be seen upon her; that the watchman upon Mount Ephraim might cry—"Arise ye, and let us go up unto Zion, the city of the Lord our God;" that the Gentiles might come to her light, and kings to the brightness of her rising; that the Saints of God may have a place to flee to and stand in holy places while judgment works in the earth; that when the sword of God that is bathed in heaven falls upon Idumea, or the world,—when the Lord pleads with all flesh by sword and by fire, and the slain of the Lord are many, the Saints may escape these calamities by fleeing to the places of refuge, like Lot and Noah.

Isaiah, in his 24th chapter, gives something of an account of the calamities and judgments which shall come upon the heads of the Gentile nations, and this because they have transgressed the laws, changed the ordinances, and broken the everlasting covenant. The Apostle Paul says to his Roman brethren, that if the Gentiles do not continue in the goodness of God, they, like the house of Israel, should be cut off. Though Babylon says, "I sit as a queen, and am no widow, and shall see no sorrow," the Revelator says, "Therefore shall her plagues come in one day, death and mourning and famine; and she shall be utterly burned with fire, for strong is the Lord God who judgeth her."

Jesus communicated the parable of the fig-tree, which in putting forth its leaves betokens the approach of summer; and so likewise, when we see the signs in the sun, moon, and stars, and in the heavens and the earth of which he spoke, we might know that his coming is near—that the generation in which those signs appeared should not pass away till all should be fulfilled.

These things are about to come to pass upon the heads of the present generation, notwithstanding they are not looking for it, neither do they believe it. Yet their unbelief will not make the truth of God of none effect. The signs are appearing in the heavens and on the earth, and all things indicate the fulfilment of the Prophets. The

fig-see is leafing, summer is nigh, and the Lord has sent his angels to lay the foundation of this great and important work.

Tha why should not God reveal his secret unto his servants the Prophets, that the Sava might be led in paths of safety, and escape those evils which are about to engulf a whole generation in ruin?"

Monday, 11. "Conference met at Boylston Hall at nine o'clock, a.m. Present of the Quorum of the Twelve, Elders B. Young, P. P. East, O. Pratt, J. E. Page, W. Woodruff, A. Smith, H. C. Kimball, and O. Hyde.

Opened with prayer by Elder Page.

Elder B. Young stated the object of the meeting. The first item of business is the spread of the Gospel of salvation. I want to state what devolves upon the Twelve. Nine years ago a revelation was given which was fulfilled in 1835; and when fulfilled, the Prophet lifted up his head and rejoiced before the Lord. Previously, the responsibility of spreading the Gospel rested on him; now it is on the Twelve. This is the relation we have between the living and the dead—to direct how you may escape.

Last winter we were directed to send men to the sons of the earth. Elder Addison Pratt had been to the Sandwich Islands, and rendered his services. We have power to sustain them, and call upon the Church to aid in sending them. Here are four men willing to go, and we do not wish them to be martyrs, unless it be to die trying. One of them is ill. If he stays, he will die. If we go, or die trying.

We call on the Brethren to fit out these men with necessary supplies. Elder Eli P. Maginn and Elder Philip B. Lewis call on to fit them out. If Elder Lewis does not, Maginn will do it himself. Lewis takes the responsibility from us.

If the Saints will help, the curse of God will rest upon them. If the Temple at Nauvoo is not built, we will receive our endowments. If we have to go into the wilderness and build a temple of stone. If a man gives his all, it is God that requires. Brother Kimball has given one dollar since he came to Boston, and seventeen dollars and a half before we began building the Temple. A book is kept of all sums given. This book will also be opened. All is recorded. I have received twenty-three dollars, and I have spent a forty-five or fifty dollars. I am rich, and expect to be so throughout all eternity, by the help of God and my brethren. I can get home, if I can sell land. Some of the Twelve are more destitute; but they are the best set of boys you ever saw.

During the persecution in England, when the mob came against Father, Elder

Kimball stood near me in one of the companies; and every time they formed, he rammed down another ball into his old musket, until he got five balls in. We are a good-feeling set of men, because of the Spirit which is in us. What produces it? The impulse of the heart. We should feel the same on the desert of Arabia, or on the islands of the sea: we feel happy wherever we are. When we ask for victuals, and get turned away, as we often have been, we feel just as well.

The Spirit which is in me prompts me to look forward to something better. We have a prospect of selling shares of the Nauvoo House, and of obtaining subscriptions for the Temple, and we feel better.

Here are twelve men, and I defy all creation to bring a charge of dishonesty against them. We had to give security for the faithful performance of our duty as agents for the Nauvoo House and Temple. This has been heretofore unheard of in the Church. I glory in it. The financial affairs of the Church rest on our shoulders, and God is going to whip us into it. When men are in the future called to do like Brigham, I will be one to bind them: this is a precedent. We are the only legally authorized agents of the Church to manage affairs, give counsel to emigrants how to dispose of goods, &c.

Some men come into this Church through designing purposes. Mr. Cowen, who lives about 30 miles above Nauvoo, wanted brother Joseph to make a settlement at Shouquokon. Several of the brethren went there and preached, and some families moved up with the intention of settling. Mr. Cowen was all love—a charming fellow, and calculated to magnetize. He is now in the Eastern country, and going amongst the brethren. He gives one a kiss, and says he, 'I am not a Mormon, but expect to be: brother Joseph and myself are confidential friends. Can't you lend me five hundred dollars? I have got land, and I will give you a mortgage.' At the same time, he knew quite well that his land was in a perfect swamp, and that the place was not fit for a settlement. Even the captains of steamers could with difficulty be persuaded upon to call there, either on account of goods or passengers. His name is John F., and stands five feet six inches high. There are others.

I would ask the Latter-day Saints, Do you know your benefactors? Do you know the source from whence you derive your knowledge? Take in the publications and periodicals of the Church. They give you intelligence of all matters pertaining to this dispensation, with revelations for the guidance of the Church.

I know that men who go through the world with the truth have not much influence; but let them come with silk velvet lips and sophistry, and they will have an influence. It is your privilege to be discerners of spirits. If you don't know me or the Twelve, walk with us fifty years, and perhaps you will know us then; and if such a man as Cowen comes along, will you trust him or me? No power can hide the heart from the discerning eye. If we are ignorant, what knowledge have the rest of the people? I sit down with all my ignorance, and read people's hearts as I see their faces, and they can't help themselves.

No one has ever stepped aside but I have known it. I know the result of their actions, and they cannot help themselves. If you find out my heart, you are welcome to it. If any of the Twelve take a wrong path, or a course by themselves, I know the path, and know the end of it. They are soon in the ditch, crying for help. I sit down and let others run. I strike with a crooked stick to hit the whole.

Now, the Twelve must be helped home, and there must be something for the Temple and the Nauvoo House. We have got a plot of the city of Nauvoo for lithographing. If any wish to advance the money to lithograph, and have a few thousands struck off, they shall be paid till they are satisfied. There was not wealth enough in New York and the regions round about. [He here exhibited the map of Nauvoo.] He concluded with a few remarks relative to the circumstances of Elder Hyde, who had just returned from his mission to Jerusalem.

Elder Parley P. Pratt spoke as follows:— "In the middle of last April I arrived at Nauvoo, houseless and with a large family. Brother Joseph said to me, 'Brother Parley, stay at home and build a house.' I was behindhand in instructions and information, while others had been at home learning the great things of God. I have now come East principally on business, though I always have a mission, wherever I am. I speak for my brethren; they have an absolute claim; it belongs to them, and they want it. It is justly theirs. I ask for nothing for myself."

Elder Heber C. Kimball said, "I suppose you all understand what Elder Young has said, and I consider his counsel good." He is my superior and my head in the Council of the Twelve. If I go astray, it will be through ignorance. We must be subject to the powers that be; and there are no powers but are ordained of God; and if we reject their counsel, we shall be damned. Some of our finest-looking and smartest men have fallen.

I consider those trees in the forest which

have the largest and highest tops are in the greatest danger: they are blown down; and there is no way of restoring them but to cut off. Let the stump go back, and new sprouts come out. Those who have most responsibility are in most danger. We must be careful how we treat God's officers.

No man ever fell, unless it was through rejecting counsel. I as well as my brethren see this. My superior knows more than I, because he is nearer the fountain. To get knowledge, begin at the foot of the stream, and drink all up till you get to the fountain, and then you get all the knowledge.

It is necessary for the people here to obey counsel. God has sent me forth, through his servants, to take my part in this great work, and the work is true. I know there are but few in this Church who will be able to walk in this narrow path. We must keep the celestial law in the flesh. The more simple we teach, the better for us.

It is a wrong idea of Elders whipping sects. Try and win the people; salt both sheep and shepherd too; get them up so that they will lick the salt out of your hands. [An infidel here handed money to brother Kimball, who prophesied that he would be a Saint and an Elder, and all his family should be Saints.] Give them good salt, gain the affections of the shepherd, and the whole flock will come. Now, we get sheep up to lick; and when the old shepherd of the sheep comes up to lick salt, the Elders will hit him over the head with a cane. Their religion is as dear to them as ours to us. Don't feed too much salt at once, but give a little at a time, or they are cloyed.

Elders of Israel, be wise! Give short discourses, as long ones cloy your hearers, who will say, 'A good discourse, but I got tired.'

Never infringe on the right of other people, and never tear down other people's houses until you have built a better. We are sent to preach repentance, and let people alone. How do you like to go into other churches and hear them abuse us? Do as you would be done by. Persuade men, and not compel them, unless the time spoken of by the Saviour comes, when the Lord shall say unto his servants, "Go out into the highways and hedges, and compel them to come in, that my house may be filled." (Luke 14: ch. 28 v.) Let men be humble, kind, and affectionate."

Sunday, 10th. Cold, and considerable rain. Kindled a fire in the Office for the first time this fall. This is the first rain of any consequence since the first of June. There have been occasional—say three or four slight showers, but not enough to

wet the potatoe-hills, and the vegetables in the gardens have generally stopped growing, on account of the drouth. Even corn is seriously injured,—much of it by a worm in the ear. Early potatoes are scarcely worth digging.

Monday, 11th. Early in the morning a petition was presented to me, as Lieut.-General, to devise means to get the public arms of the State for the Legion; whereupon I appointed W. W. Phelps, Henry Miller, and Hosea Stout a committee

to wait on Governor Ford on the subject.

Election for probate justices; weather cold; people cold. Greenleaf received most of the votes in Nauvoo—say 700 votes.

Six, p.m.; I met with my brother Hyrum, William Law, N. K. Whitney, and Willard Richards in my private room, where we had a season of prayer for brother Law's little daughter, who was sick, and Emma, who was some better.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MARCH 17, 1860.

ARE WE PREPARED AND READY?—We are gratified in receiving reports from the Elders engaged in the ministry, all agreeing in the belief that the Spirit of the Lord is silently moving the hearts of the honest, and that a spirit of inquiry is gradually coming upon those in this land who honestly desire to know the way of life and salvation, and that they can discern the signs of a fresh ingathering of souls into the Church. We rejoice to hear it. We have all along felt that such would be the case, and we are glad to have our faith strengthened by the corroborating testimony of our brethren. While we have been doing the work of *to-day*, and accomplishing that which the Lord in his over-ruling providence has required of us now, we have not lost sight of the future, nor ceased our efforts from time to time, as wisdom seemed to dictate, to *prepare* the minds of the Elders and Saints for that which is to come, that they may be ready for the work of *to-morrow*.

It is the duty, as well as the privilege of the Priesthood to be always prepared and ready to move with the Lord. They should not only understand the present, and perform the work of *to-day*, but they should be really children of light, both as concerns the present and the future. They should understand what they are doing, and the meaning and results thereof, and also discern something of the future and its work; that they may be prepared and ready for both. Indeed, if they possess the Spirit of the Lord, which is not only a Prompter to present duties, but also a Preparer for the future and its duties, and if they possess the spirit of the Latter-day Work, which is essentially a prophetic spirit, then, while they are diligent in present duties, they are also laying the foundation of and preparing for a future work;—while they are practically observant of the present, by the prophetic Spirit, they see looming in the distance the future, attended with its work, its duties, and its events. If they listen to the whisperings of that Spirit, give heed to its promptings, and obey its dictates, they can and will be ready and prepared for every work and every day that the Lord brings to them.

Though to the wicked he may be as a thief in the night, he will not be to his Saints thus; and though to the Gentiles the events that he will roll upon the world and the changes of scenes and affairs will come upon them suddenly, to surprise them

unprepared, such will not be the case with the faithful Saints, and decidedly not the case with the Priesthood.

In reference to the past two years, we will only here briefly observe that we believe that the Saints generally have been faithfully doing their work of the day, diligently discharging present duties, and acting according to the times and the circumstances under which God had placed the Mission. Doubtless it would have been very satisfactory to have seen thousands enter the Church, and thousands gathered to Zion. We should have been, beyond expression, delighted and grateful, had this been the work of the last two years, and had we, with the Priesthood and Saints now in these lands, been permitted to have been engaged in such a work. But this has not been the case, nor was the work left to our choice. Man has to take the work which the Divine Master in his providence sends; and it should be decidedly remembered that He and not we, arranged the present, and gave us a day that was neither a gathering-day for the Saints, nor an ingathering day for the honest. With this understanding, we think the Saints may rest satisfied that they have been performing the work of the day and faithfully discharging present duties. Doubtless, they, with ourselves, could have done better than has been done, and all might have been more faithful. But this is merely an admission which the best of men can make at the best of times.

We believe that the Saints and Elders in this Mission are generally prepared and ready for the future work. Indeed, much of the labour of the past two years has been to thus prepare and make the Mission ready for this great future work. Nearly the whole of the efforts of the Saints and the Priesthood have been to relieve the Mission of burdens, and put it into an efficient working and systematic condition. The fact is that nearly the whole policy and operations of the last two years, both in its present and prospective meaning, have been to make the Mission truly to answer to the condition of "prepared and ready." This is true both as regards our ministerial labours in conjunction with the Pastors, Conference Presidents, Travelling Elders, Branch Presidents, and Priesthood generally, and as regards our editorial labours. It will be found that our editorial labours have been devoted to the following objects—namely, to bear up the Saints and Priesthood in the performance of present duties, and to inspire all with faith and devotion towards their religion and their God,—to bring about a "reformation of meetings" and general efficiency in Presidents and preachers, and to instil faith into the minds of the Saints concerning a coming ingathering to the Church, and urge them to the gathering home,—to correct errors, give proper views, explain true policy, give hints of the "work to be done," and show views of "what can be done,"—to give a present work for every day, and concentrate the efforts of all, and at the same time preserve every interest, and finally to bring all to the performance of practical duties, and lead them to "preserve the divinity of the work."

We have endeavoured to shape our labours, both ministerial and editorial, as well as those of the Elders, and the practical duties of the Saints generally; so that while they have had a particular bearing upon the present, they have also been shaped to make the Mission prepared and ready for the future, when God shall return in power to the gathering of the Saints, and the ingathering of the honest to the Church. In fact, to prepare the Mission for this future has professedly been the object of the principal efforts and labours of the last two years. A perusal of our Editorials will show that, while performing the work of the day, we have not forgotten the work of the future, and have endeavoured to prepare the Mission and make all ready for that work. We will, before closing, quote from an Editorial entitled "Prepared and Ready," published December 18th, 1858:—

"But the Divine Master is not always bearing on the same point, nor working at the same part, nor moving in the same direction. He changes and varies, suspends and re-continues, according to the development of events and the state of the nations and people with whom he is moving. Thus is the harmony of the whole preserved and greater effect given to the Divine movements. Now, the Saints should be affected accordingly. By the Spirit they should discern the signs of the times and the workings of Providence. They should be prepared for all the developments, changes, variations, suspensions, and re-continuations, and be ready to co-operate with their Master at his time. The Spirit and the signs of the work seem to mark the returning of the Divine Master with greater power and effect to the ingathering to the Church and the gathering home. We have endeavoured to prepare the Mission for it, and to bring the Saints and the administration to a state of readiness for these events. We have given to the Mission a complete number of Penny Emigration Fund Records, and moved the Priesthood in the direction of the gathering, so that all the Saints possessing the opportunity may be prepared, and every one within whose efforts it lies be ready when the Lord returns to the work of gathering Israel. We have also particularly directed the attention of Presidents to a reformation of meetings. . . . This has been done so that all may be prepared and ready when the power of God shall move the hearts of the honest. We hope that in both these movements the Saints and Priesthood will actively co-operate, and that they will truly answer to the condition of prepared and ready."

In closing this, let us hope that the Mission is prepared and ready for our brethren whom the Lord has sent to us from Zion, and those whom he will send to bring the work of the future; and let us further hope that the spirit of the future has gradually been pervading the minds of the Saints, while they have been faithfully performing the work and duties of the present day through which they have been passing.

MAN AS A MORAL BEING.

BY ALEXANDER OTT.

(From the "Deseret News.")

Blessed is the soul that feels moved by the love of intellectual beauty, that glows beneath the pure sentiments of the pure, and feels his sympathies with suffering increased, his charity enlarged, and his love of nature of man, and of God ennobled and refined, because every faculty is given unto us for high and holy purposes, and he is the most devout who cultivates them well and wisely.

It is highly conducive to the health and vigour of the mental powers to have them occupied in thinking and reasoning on the faculties of the mind—on the various moral truths and the general principles constituting the inner man.

As these truths can neither be seen, nor heard, nor handled, being in *no place* and having *no relation to time*, they lie entirely beyond the material creation. Hence the mind, in entering upon this field of inquiry, is compelled to draw itself off from the eternal and visible world, and turn back upon itself; and the powers of attention and attraction, which are thus

cherished, are of great value in all the pursuits and occupations of life. Besides, the various psychological functions, which the mind must have to discern, exercise and strengthen its powers of discrimination.

The formation of correct ideas on the subject of human duty is of the utmost importance. God in his infinite mercy has implanted in us the seed of that mental acumen, which, if properly developed and guided by the Holy Spirit, will lead to a conduct congenial to the precepts of the everlasting Gospel—to a conduct in which every action will be the result of correct knowledge, of fixed principles, such as emanate from the fountain of eternal truth.

How many have drunk at the well of living water? Very few. The world, instead of seeking light, seek darkness. They do not know that mankind moves onward through the night of time like a procession of torch-bearers, and that heavenly intelligence and the knowledge of

correct principles are the lights which the generations ought to carry, by means of which they will kindle abiding lamps beside the tracks which they passed; and some of these, like the stars, shall shine for ever and ever. Do we always know what is right or wrong in human conduct—what is beneficial or detrimental to us? Do we not sometimes get so absorbed upon the pictures of the world, that, in contemplating them as they are prepared to our view in panoramic succession, we step backwards, unconscious of our peril, when the Almighty in his tender mercy dashes out the beautiful images, and draws us, at the time we are complaining of his dealings, into his outstretched arms of compassion and love? Do I really, should the reader ask himself, learn my duty as a Saint, for the purpose of doing it? Do I honestly wish, while in this mortal mould, to act in conformity with the precepts of the Gospel of Christ, and to always do right? If you thus study the desires of your heart, looking constantly for the light of revelation to shine upon your path of daily duty, your character will form itself rapidly, and be the true reflex of a beautiful and righteous soul.

On examining man as a moral being, we have to consider first his actions as the external phenomena of his soul. It is, however, an established fact that the same action may proceed from very different motives: hence, the seemingly good action of a consummate hypocrite or rogue may originate in a bad motive, and the seemingly bad action of an honest, upright person may result from a good motive. The intelligent reader will comprehend at once that, in order to judge correctly the moral condition of an individual, we have to find means to estimate his motives or principles, and not his actions alone.

From a proper investigation of the mysterious mechanism of the soul, it is evident that certain elements constitute the economy of every intelligent and responsible agent. His conduct, which may be resolved into a series of actions, is the result of his will, which is either guided by a good or bad spirit. The idea of *willing* something is followed by the deed, provided it be not prevented by his own physical impotency or certain external circumstances. The will of a person is depending either upon objects

to be obtained or actions to be performed to others. But the willing of an act is preceded by two distinct mental conditions—namely, *desire*, if objects are to be obtained; and *affection*, if actions are to be performed towards others.

From impressions, whether external or internal, proceed the *desires* and *affections*; in one or both of which originates that mental condition which, under certain circumstances, directs our *willing* a certain act. The act, which is then the result of the will, consists either in an exertion made towards gaining a certain desired object or in actions towards other men, resulting from our affections or moral feelings towards them.

Connected with the *desires* and *affections* is *self-love*; which, by its tendency to protect and advance our own interests, is a righteous and legitimate principle when confined to its proper bounds. But when it begins to sway the sceptre of despotism, it degenerates into selfishness, which has no place in the museum of mental excellence. Illegitimate *self-love* produces disharmony in the accord of the heart, as it materially interferes with our duties as men. It does not illuminate the chambers of the soul with the golden sunlight of affection; but it imparts a beautiful colour to wrong, and draws a veil before the eyes of our better self.

Desires may rise in the human heart, and not be realized; affections may be produced, and not be acted upon. Hence we may desire a certain thing from which we, after due consideration, obtain. We may have affection, and experience all those emotions and feelings emanating from that principle, and still console ourselves so as to treat with indifference, even with coldness, those very persons towards whom we feel drawn ourselves. Thus anger may rise within us and be subdued by moral discipline. Such an analysis shows that the outward appearance of a person does not always correspond with the condition of the inner man.

On examining the chain of moral sequences, we find that the determination or decision of an action is guided by certain principles, no matter whether the desires or affections are acted upon or not. The peculiar process of a decision or determination is brought about by a certain condition or arrangement of the moving powers themselves so that one of them holds the sedate office of controlling

the emotions arising out of the moral state of man.

For instance, a person would like to be saved in the celestial kingdom of God; but the exertions which have to be made for the accomplishment of so noble a purpose are greater than he is disposed to devote to it. This peculiar feature of the human character is called love of ease, which in the world is to a certain extent a great hindrance to a diffusion of true knowledge. Another person may see the necessity of obeying the Gospel of Christ; yet fear of losing his reputation or good name may prevent him from embracing the principles of salvation. This peculiar feature of the mind is love of approbation, or regard to character.

Another person may desire to perform a benevolent act, but, realizing that it would interfere with his schemes of avarice and ambition, thus abstain from doing good. Hence, an individual may seem to be a good man, without believing in the principles of virtue, and merely desire the promotion of his own individual interests. But with a really honest and upright man, the determination or decision of his will arises from a sense of duty—from an impression of moral recti-

tude, remote from every consideration of a personal or selfish nature. This feeling to act on a sense of duty arises from a conscience influenced by the Holy Spirit, which, in a strictly moral mind, ought to be the moving cause of every action.

This peculiar moral principle sacrifices every selfish feeling at the shrine of virtue, promotes cheerfully the interests of our fellow-beings, and does everything which is conducive of general happiness.

By regulating and restraining thus the desires and affections, from a sense of rectitude, order and harmony are maintained in the moral system. The difference of human characters or dispositions arises mainly from the fact of one man being influenced simply by duty, and another merely by a kind of struggle between desires and affections of a very inferior and selfish nature.

In a well regulated mind there is an intimate harmony and co-operation between the departments of the mental and moral economy. Thus man is enabled, when lifting up his eyes to the Great I AM, to steer the bark of life, when careering on dark and troubled waters, amid rocks and reefs, to a haven where it may ride in safety.

AMERICAN ANTIQUITIES,

CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 159.)

From Catlin's "*Letters and Notes on the Manners, Customs, and Condition of the North American Indians*," published in London in 1844.)

"The first and most striking fact amongst the North American Indians that refers us to the Jews is that of their worshipping, in all parts, the Great Spirit, or Jehovah, as the Hebrews were ordered to do by Divine precept, instead of a plurality of gods, as ancient pagans and heathens did, and their idols of their own formation. The North American Indians are nowhere idolaters. They appeal at once to the Great Spirit, and know of no mediator, either personal or symbolical. The Indian tribes are everywhere divided into bands, with chiefs, symbols, badges, &c.; and many of their modes of worship I have found exceedingly like those of the Moslem institution. The Jews had their *sacrum sanctorum*; and so may it be said the Indians have in their council

or medicine-houses, which are always held as sacred places. As the Jews had, they have their high priests and their prophets. Amongst the Indians, as amongst the ancient Hebrews, the women are not allowed to worship with the men; and in all cases also they eat separately. The Indians everywhere, like the Jews, believe that they are the favourite people of the Great Spirit; and they are certainly, like those ancient people, persecuted, as every man's hand seems raised against them; and they, like the Jews, destined to be dispersed over the world, and seemingly scourged by the Almighty, and despised of man. In their marriages, the Indians, as did the ancient Jews, uniformly buy their wives by giving presents; and, in many tribes, very closely resemble them in other forms and ceremonies of their marriages. In their preparations for war, and in peace-making, they are strikingly similar. In their treatment of the sick, burial of the

dead, and mourning, they are also similar. In their bathing and ablutions, at all seasons of the year, as a part of their religious observances, having separate places for men and women to perform these immersions, they resemble again. And the custom amongst the women of absenting themselves during the lunar influences is exactly consonant to the Mosaic law. This custom of separation is an uniform one amongst the different tribes. . . . In nearly every family of a tribe will be found a small lodge, large enough to contain one person, which is erected at a little distance from the family lodge, and occupied by the wife or the daughter to whose possession circumstances allot it, where she dwells alone until she is prepared to move back. . . . After this season of separation, purification in running water, and anointing, precisely in accordance with the Jewish command, is requisite before she can enter the family lodge. . . . In their *feasts, fastings, and sacrificing*, they are exceedingly like those ancient people. Many of them have a feast closely resembling the annual feast of the Jewish passover; and amongst others, an occasion much like the Israelitish feast of the tabernacles, which lasted eight days, (when history tells us they carried bundles of *willow boughs*, and fasted several days and nights,) making sacrifices of the firstfruits and best of everything, closely resembling the sin-offering and peace-offering of the Hebrews. These and many others of their customs would seem to be decidedly Jewish. . . . Amongst the list of their customs, however, we meet a number which had their origin, it would seem, in the Jewish ceremonial code, and which are so very peculiar in their forms, that it would seem quite improbable and almost impossible that two different people should ever have hit upon them alike, without some knowledge of each other. These, I consider, go farther than anything else as evidence, and carry, in my mind, conclusive proof that these people are tinctured with Jewish blood."

(From Jones' "History of Ancient America, founded upon the Ruins of Antiquity," &c., published in London in 1843.)

"The Northern mother, after childbirth, is secluded for a given number of days, varying according to the sex of the new-born infant. By the law of Moses, the mother's purification was to last forty days for a male, and eighty days for a female child. All other seclusions are as strict as when the wife becomes a mother. When a wife becomes a widow, and is childless, her husband's brother marries her. These were essential laws of the Hebrew, and especially the latter—that a name should not be lost

in Israel. . . . The ease of childbirth by the Hebrew mother is distinctly stated in Holy Writ, in contrast to the dangerous sufferings of the Egyptian parent. . . . The same peculiar facility of childbirth is one of the chief characteristics of the Northern female; for in the Rocky Mountains, while journeying in cavalcade, and being taken in travail, the mother will leave her companions alone, and within an hour will remount her horse and overtake her associates, with the new-born infant in her arms. . . . The Northern aborigines have a traditional knowledge of the deluge and the dove of peace, which to them, under the name of the "medicine" or "mystery bird," is sacred from the arrow of the hunter. They have their Ark of Covenant, in which is deposited some mystery, seen only by the priests of the tribe. It is said to be a shell, and supposed to give out oracular sounds. This is in analogy to the Book of the Laws placed in the Ark of the Covenant by Moses, preceding his death on Mount Nebo, the oracular wisdom of which has guided civilization to this day. The ark is never suffered to touch the earth, but is always raised on a stand of wood or stone. It is invariably carried by a tribe when they march to battle. A similitude is here to Joshua at the siege of Jericho. When it is in their peaceful encampment, it is surrounded by twelve stones, indicative of the original number of the tribes of their ancestors. This is strictly in analogy with the twelve statues (probably rude blocks of stone) erected by Moses around the Altar of the Covenant to personify the twelve tribes of Israel. Joshua, also, after the passage of the Jordan, erected twelve stones in his encampment at Gilgal, and the same number in the river at the place of the passage. They select their "medicine men" (i. e. priests or prophets) from among a portion of the tribe not warriors. Here is the custom of the Levites or descendants of Aaron being in the sacred office of priesthood; for, with the Israelites, they were not to be taken from the ranks of the soldiery. These aborigines "dwell in booths," as when "brought out of the land of Egypt;" for they are still wanderers. (Lev. xxiii.) They offer a flesh or burnt offering from the chase, which is first cast into the flames, before even a starving family may eat. They have their corn and harvest feasts; also one in observance of every new moon; another in festivity of the firstfruits; and the great feast in direct analogy with the Hebrew Passover, even to the blood being stained upon the posts and lintels, and the mingling of the most bitter herbs. Then their fastings and purifications are practised with the greatest severity. The breastplate or ornament worn by their

religious prophets, containing twelve shells or stones of value, is in direct imitation of the ancient pectoral worn by the Hebrew High Priest, and which contained twelve precious stones, inscribed with the names of all the twelve original tribes of Israel. They have their cities of refuge, or huts of safety, where the most deadly foe dare not enter for his victim. They never violate a female captive, and upon the Hebrew principle, that their blood shall not be contaminated by interunion. This has been strictly followed in all their wars with the Europeans. . . . Then the absence of all idols or symbolical devices, and the worship of the one God (*i.e.* Great Spirit); their never pronouncing the name, Jehovah, but in syllables, and those separated by long ceremonies, thus truly fulfilling the Hebrew law, "Thou shalt not take the name of the Lord thy God in vain." The name with them sounds as if written, Ye-hoh-vah, and is only pronounced by the Aaron of the tribe. In their hymns of rejoicing, the word Hal-

le-lu-yah is distinctly uttered. To the foregoing analogies is to be added the general and firm belief in the immortality of the soul. But beyond all this, as proof of their origin, is the practice of the great covenant between the Almighty Father and the Patriarch Abraham—*viz.*, *circumcision*! . . . If all other evidences were not received, that of circumcision, as a religious ceremony, must be viewed by the most sceptical as direct proof of identity between the Northern aborigines and the ancient Hebrews. The custom we have written is not general: it is only found in the more settled tribes. . . . Then in regard to the *physique* of the race, they possess the essential characteristics of the ancient Hebrew in regard to physiognomy—*viz.*, the broad and elevated forehead, the aquiline nose, the high cheek-bone, brilliant red countenance, and teeth pure as ivory, black hair, the dark heavy eyebrow, the sunken but brilliant eye, like a diamond within a ring of pearl, and both deep set beneath a brow of ebony."

(To be continued.)

PASSING EVENTS.

GENERAL.—A dreadful gale has lately swept across the North Sea, resulting in boat and ship wrecks, and causing many disasters of various kinds. The iron steamship *Hungarian*, which left Liverpool on the 8th inst. for Portland, Maine, U.S., is reported as lost, with all on board: this is the third ship of the Canadian line lost, and all within a short time of each other. The Papal Government has prohibited commerce by transit between Ancona and the Romagna. The merchants have lodged a protest against this measure. Agitation prevails in the Marches; the landed proprietors refuse to pay taxes; and thousands of citizens are signing addresses to the Great Powers in favour of the annexation. Soldiers enlisted in Austria continue to arrive in the States of the Church and in Naples. Intelligence from Jerusalem states that Greek, Armenian, and Russian pilgrims continue to arrive there in great numbers, filling the bazaars and principal sanctuaries.

VARIETIES.

In one of the Northern States of America, according to veracious authority, the pious young women established an association which they styled "The Young Women's Anti-young-men-waiting-at-the-church-doors-with-ulterior-objects Society. We suppose this must be founded on the model of "The Anti-poking-your-nose-into-other-people's-business Society," in London.

An old tar came down to the cabin of Nelson's ship one cold drizzly day, with some message, whilst Lady Hamilton was present. Seeing the cold condition of the sailor, she asked which he would prefer, a glass of wine or a glass of brandy. "It don't matter which," replied Jack: "but if your ladyship pleases, I can be drinking the wine while you are pouring out the brandy."

It was opposition-day at one of our large schools, and the boys were under examination in "optics." The point under illustration was that, strictly and scientifically speaking, we see not objects, but their images depicted on the retina. The doctor, in order to make the matter plainer, said to the wag of the class, "Jackson, did you ever actually see your father?" Bill promptly replied, "No, sir." "Then explain why you never saw your own father." "Because, replied Bill, very gravely, "he died before I was born, sir."